

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."—REV. 20: 12.

No. 1. Vol. LXII

Thursday, January 4 1880

Price One Penny.

BIOGRAPHICAL SKETCH OF PRESIDENT F. D. RICHARDS.

PRESIDENT OF THE TWELVE APOSTLES AND HISTORIAN OF THE CHURCH.

THERE will be sadness in the homes of many of the people of Utah as well as in those of other parts on learning of the death of Hon. Franklin D. Richards, President of the Twelve Apostles and historian of the Church of Jesus Christ of Latter-day Saints. The final summons of the Grim Reaper came at fourteen minutes after 12 o'clock this morning, December 9.

The end was not unexpected, for the venerable leader had been in precarious health for a considerable period, though his family and intimate friends—those who understood his condition best—constantly hoped for his recovery until almost the very last. But during the night it became apparent that his earthly career was drawing rapidly to a close, as he had fallen into a quiet, ominous slumber that betokened the sleep of death. His entire immediate family, consisting of the following, were present when his spirit took its flight into the Great Beyond: Mr. and Mrs. F. S. Richards, Mr. and Mrs. C. C. Richards and family, Mrs. L. M. Richards and daughter, Mr. and Mrs. Joseph A. West and family, Mrs. L. J. Herrick, Mr. and Mrs. J. L. Herrick and Mrs. Myron Richards.

Apostle Richards had been suffering from nervous prostration for upwards of a year and during the last summer went to California with a view to benefiting his health. He received temporary relief only and was obliged to return to his home, where he remained quietly until the present. In the death of President Richards the Church and the State both lose a stalwart—a man who has devoted his life to their upbuilding and betterment; for he has served with conspicuous credit in civil as well as ecclesiastical affairs.

The news of President Richards' death was received at the President's office this morning, December 9, in a telegram from his son Franklin S. Richards. President Snow went to Brigham City this morning. It is expected that he will remain there to-night and go to Beaver City, Box-elder County, to dedicate the new meeting house there to-morrow. In the meantime arrangements for the funeral are being made.

President Richards' last ministerial work was accomplished with President Snow, whose party he accompanied through southern Utah to St. George and return. He also went with President Snow north to Soda Springs and Bear Lake. It was while on the last journey that he was taken ill. From that sickness he never recovered.

BIOGRAPHICAL.

Franklin Dewey Richards, son of Phineas Richards and Wealthy Dewey, was born in Richmond, Berkshire County, Mass., April 2, 1821. He was the fourth born and was the oldest surviving of his father's nine children. Being raised on a farm, he became at an early age accustomed to hard labor, but devoted all the spare time he had to getting an education and laying up treasures of knowledge. Before he was ten years old, he had read every book in the Sunday school, comprising some scores of volumes, and when thirteen years old spent a winter at Lenox Academy. His parents, being devout and respected Congregationalists, trained their children in a pious way, and Franklin was early in life impressed with solemn views on religion. His idea in regard to many scriptural points was, however, very different from those entertained by most other people with whom he associated, and this caused him to decline the special offer made to him, to be educated for the ministry in a leading New England college.

ACCEPTANCE OF MORMONISM.

In the summer of 1836, Elders Joseph and Brigham Young went from Ohio to Richmond as messengers of the Gospel and left a copy of the Book of Mormon with the Richards family, and it was carefully and intelligently perused. Franklin brought all the ardor of his studious mind to bear upon it, and after having studied it carefully, accepted it as the truth.

In the autumn of that year (1836) Willard and Levi Richards went to Kirtland, Ohio, as delegates and leaders of the family. They accepted the Gospel and remained. In the succeeding April, his father, Phineas, with Franklin's younger brother, George Spencer—aged 14 years—also journeyed to Kirtland and received the Gospel. On his return home he found Franklin awaiting baptism, and on the third of June, 1838, Phineas had the pleasure of immersing his son within the waters of Mill Creek in Richmond, his native town.

Franklin abandoned his employment, and on October 22, 1838, left Richmond for Far West, Missouri. It was a lonely, toilsome journey. On the 30th day of that month (October) he crossed the Alleghanies; and almost at the same hour his beloved brother, George Spencer Richards, was slain by an assassin mob at Haun's mill. But the news of his brother's tragic death and the verifying stories of the "Mormon war" were alike

powerless to restrain his purpose, and he journeyed on. After visiting Far West, he found employment along the Mississippi river.

MEETING WITH JOSEPH SMITH.

In May, 1839, he first met the Prophet Joseph, and the following spring he was ordained to the calling of a Seventy and was appointed to a mission in northern Indiana. He journeyed and preached with great success, established, by his own personal efforts, a branch of the Church in Porter County; and before he was 20 years of age delivered, at Plymouth, a series of public lectures which attracted much attention. The April Conference for the year 1841 saw him at Nauvoo a witness to the laying of the corner stone of the Temple; and at this eventful gathering he was called to renew his labors in the region of northern Indiana. Just before he was to start on this momentous journey, he saw Joseph Smith and Sidney Rigdon take the lead in nearly five hundred baptisms and confirmations; and the glorious sight made his zeal mightier than ever.

SICK NIGH UNTO DEATH.

In the summer of that year he was at La Porte, Indiana, sick nigh unto death, and yet determined to go on with his missionary work. He found consoling care in the kindly home of Isaac Snyder, and through several weeks he was nursed as a beloved son of the house. When the family of Father Snyder took up its march to Nauvoo, Franklin was carried back by them to the beautiful city; but soon after the succeeding October Conference, he was once more moving in a missionary field—this time being the companion of Phineas H. Young, in Cincinnati and its vicinity. He fortunately visited Father Snyder's family again, in the summer of 1842, just as he was convalescing from an almost fatal attack of typhoid fever; and in December of that year he wedded the youngest daughter of the house—Jane Snyder. He remained with the Saints at Nauvoo until the latter part of May, 1844, in the meantime being ordained a High Priest; and then was called to depart upon a mission to England. He was accompanied by Apostle Brigham Young and others to the Atlantic States, but before setting sail for Europe he heard the dreadful news of the Carthage tragedy, and was called back to Nauvoo.

The opening months of the next year, 1845, were spent by him in traveling more than a thousand miles among the branches of the Church in Michigan and elsewhere to gather donations for the Temple. He returned to Nauvoo with nearly five hundred dollars for this sacred purpose, and then was chosen by his Uncle Willard to be a scribe in the office of the Church Historian. He also labored through the spring of 1864 as carpenter and joiner in the lower main court of the Temple, until the structure was completed and dedicated—having previously received his endowments and participated in the administration of the sacred ordinances therein.

PARTED WITH HIS FAMILY.

When these duties were concluded and the time for the exodus had come, he sacrificed the pleasant little home, built by his own toil; and with the meager proceeds he purchased a wagon and cattle and such few necessities as he could compass for the use of his family—an invalid wife and baby girl. With the heroism of the martyrs, he saw his loved ones

starting on that melancholy journey into the western wilderness. He committed them to the great Creator's care, and then he turned his face resolutely towards the east to fill his

MISSION TO ENGLAND,

without money or sufficient clothing, to make his way by faith alone, across continent and ocean into a strange land. His younger brother, Samuel, was called to accompany him, and the two missionaries crossed the river to Nauvoo and slept the first night of their arduous journey in a deserted building there. The God whom they so unselfishly served opened their way; they pursued their journey via the Mississippi and Ohio rivers to Pittsburg, and across the mountains to the coast; and on September 22, 1846, they sailed from New York, in company with Apostle Parley P. Pratt and others. The last word which Franklin received from the Camp of Israel, before the ship put to sea, was that his wife, Jane, amidst all the privations of the exodus, was lying at the point of death—that a little son had been born to her, but the child had quietly expired upon its mother's bosom. This was the comfort brought to the courageous missionary to speed and solace him upon his trying voyage.

LANDS IN ENGLAND.

On the 14th day of October he landed in Liverpool. A few days later he was appointed to preside over the Church in Scotland, with Samuel Richards as his assistant. Apostle Orson Hyde was at this time the president of the British Mission and editor of the MILLENNIAL STAR, though he was soon to depart for America and was to be succeeded by Elder Orson Spencer. But at the hour when the change was expected to be made, a false report of Elder Spencer's death reached Liverpool. The rumor was believed and Apostle Hyde appointed Franklin, then only twenty-five years old, to both of the positions which he, himself, was vacating, but just as he was entering upon his high trust Elder Spencer arrived in England. Franklin was then chosen to be one of his counselors; and during the subsequent serious illness of the President, Franklin was obliged to sustain the responsibilities and perform the duties of that calling. He labored there until February 20, 1848, when he was appointed to take charge of a large company of Saints who were emigrating to the Rocky Mountains, crossing the Atlantic in the ship *Carnatic*.

DEATH OF A BROTHER.

While all in the mission was prosperous, and the young Elder could justly feel proud and happy in the great work of proselyting, melancholy news came to him from the wilderness. His brother, Joseph William Richards, a member of the Mormon Battalion, had succumbed to the rigors of the march and his wearied form had been laid in a lonely grave by the banks of the Arkansas river. Franklin's little daughter Wealthy had also died, and left his wife heartbroken, childless and alone.

HOME AGAIN.

The homeward journey via New Orleans and St. Louis to Winter Quarters was completed by the middle of May, 1848, and there Franklin found his wife and such of their relatives as had survived the perils and privations of the times. In June he was sent through Western Iowa negotiating

for cattle with which to move the company of Willard Richards across the plains to the Salt Lake basin. His effort was completely successful, and on the 5th of July the train started, with Franklin acting as captain over fifty wagons. The journey was a most trying one to his wife. Much of the time it seemed as though each day would be her last. But they found kind and helpful friends who ministered to their wants; and on the 19th of October they entered the valley through Emigration canyon and camped in the fort, more grateful to God than words can express to find a resting place for wearied frames worn with toil and sickness.

IN SALT LAKE VALLEY.

Franklin sold his cloak and every other article of clothing which he could spare, and with the proceeds purchased building material. Before the violence of the winter was felt he was able to construct a small room of adobies without roof and without floor. From this rude mansion on the succeeding twelfth day of February, he was called to receive his ordination to the Apostleship.

APOSTLESHIP DUTIES.

The young Apostle became immediately associated with the other leading minds of the community in the provisional government of the State of Deseret, in general legislative and ecclesiastical work, and in the labors of creating a perpetual emigration fund.

RETURNS TO GREAT BRITAIN.

In October, 1849, he was once more called to leave home with its tender ties and its responsibilities of love, and renew his great missionary labor in the British Isles. He traveled in company with President John Taylor, Apostles Lorenzo and Erastus Snow and others, and had a most eventful journey. Hostile Indians, inclement weather, turbulent, icy streams, combined to delay and imperil their progress. But the hand of Providence protected them and the opening month of the year 1850 found them at St. Louis, visiting with dear old friends.

This was among the most important missionary work in the history of the Church. President Taylor was on his way to France, Lorenzo and Erastus Snow were destined for Italy and Scandinavia. And Franklin was to officiate once more in the British Mission.

EDITS THE STAR.

Orson Pratt had been presiding and editing at Liverpool; but when Franklin arrived there, March 29, 1850, he found that the elder Apostle had been called on a hurried trip to Council Bluffs, and the STAR contained a notification that during his absence Apostle Franklin D. Richards would preside over the Church affairs in Great Britain. The young president immediately began the establishment of the Perpetual Emigration Fund, and founded it upon a basis which has enabled its beneficent power to endure until the present day.

Later in the season Orson Pratt returned to England, and Franklin relinquished his place as chief, and became Apostle Pratt's associate for a few months; but with the opening of the next year, 1851, Orson was called to the valley, and Apostle Richards was

INSTALLED AS PRESIDENT.

He revised and enlarged the Hymn Book and printed an edition of 25,000 copies; prepared the pamphlet, the Pearl of Great Price; stereotyped the Book of Mormon and arranged for stereotyping the Doctrine and Covenants; issued a new edition of Parley P. Pratt's Voice of Warning, and devised a plan which made the STAR a weekly instead of a semi-monthly periodical and increased the number of its issue. He had also paid a visit to President Taylor at Paris, had sent to Zion the first company of Saints whose passage came through the Emigration Fund, and with Apostle Erastus Snow had made arrangements for the organization of a company to engage in the manufacture of

IRON IN UTAH.

In January, 1852, pursuant to advice from the First Presidency, who contemplated a visit from him to the Great Salt Lake Valley, he installed in the Liverpool office his brother Samuel, who had been formerly his associate during his ardent and successful Scottish ministry in order to fit the younger Richards to maintain the increasing work in Franklin's temporary absence.

STUPENDOUS WORK IN GREAT BRITAIN.

The baptisms in the British Mission during these two years from the summer of 1850 to the close of spring in 1852, aggregated about 16,000; while the perfected organization of conferences, branches, pastorates, etc., was commensurate with this marvelous increase. After exhausted investigation Franklin rejected the theory of emigrating the Saints by way of Panama to the California coast; and instead adopted the project of sending one ship to each of the three points, Boston, Philadelphia and New York. The last received the decided preference, after the experiment; and the plan of voyage between Liverpool and Castle Garden, instituted by Apostle Richards for the European Saints is still the preferred one. On May 8, 1852, he sailed from Liverpool for New York, and arrived safely in Great Salt Lake City, August 20.

AS A LEGISLATOR.

On December 13, 1852, in the Territorial Legislative Assembly he renewed his labors as a law maker. In the opening of the year 1853, he participated in the dedication of the Temple grounds at Great Salt Lake City and in laying its corner stones. In the succeeding month of July he journeyed with his wife Jane and their two children, to Iron County to proceed with the establishing of the iron works, and on the trip encountered, but without any immediate disaster, several parties of hostile Indians. At Cedar City military orders were received from Gov. Young and Lieut. Gen. Wells, in view of the Indian disturbances, and Franklin continued assiduously in the work of bringing in the outposts, changing the site of Cedar City and fitting the people for the resistance of savage aggressions.

FOR EUROPE AGAIN.

He returned to his home in Salt Lake City in time to sooth the closing hours of his mother's life; but was again on the march for the iron region on the 22nd of October. His mission there accomplished he came to Salt Lake City to take part through the winter in the legislative councils, and

while thus engaged, was called by President Young to prepare for another mission to Europe.

Just before departing for England he held a family gathering, at which he set the example of dedicating his home and all he possessed to the Lord. He reached Liverpool in safety June 4, 1854.

FOUNDED 42 ISLINGTON.

In 1855 he engaged for the better accommodation of the growing business in Liverpool the premises known now as 42 Islington, which have been occupied as the chief offices of the Church in Europe from that day until the present time. In October of that year, the Saxon mission was originally established in Dresden under his personal direction.

His travels were constant and extended to nearly every part of western Europe—until he was probably better informed than any other man regarding the work in foreign lands. He gathered around him a most devoted band of American and foreign Elders, and the cause progressed amazingly. It was also within his province to direct the branches of the Church in the East Indies, Africa, Australia, New Zealand and other parts—making altogether a sphere which no man could fill unless every ambition were centered in the cause.

HOME ONCE MORE.

On July 26, 1856, President Richards accompanied by Elder C. H. Wheelock, sailed from Liverpool homeward bound on the steamer *Asia*. When the coming of Johnston's army was announced Brig. Gen. Richards was called into counsel upon measures for public safety and defense; and later, was engaged with a detachment of men from his brigade in giving support to Lieutenant General Wells in Echo canyon.

POLITICAL WORKS.

On July 21, 1859, he began a political tour through Southern Utah, to advise and arrange for the election of delegates to Congress and immediately upon his return to Great Salt Lake City he departed with President John Taylor, to meet two companies of immigrants—many of whom were endeared by old and affectionate associations with Apostles Taylor and Richards. During the years from 1859 to 1866 his labors were multifarious; he was engaged in ecclesiastical, political legislative, military and educational works.

TO ENGLAND ONCE MORE.

On July 29, 1866, he was once more appointed to England and in a fortnight was on his journey arriving in Liverpool on the 11th of September following. He began the welcome and grateful labor of visiting the principal conferences of the European mission, including the Scandinavian and other continental conferences.

LAST FOREIGN MISSION.

In July, 1867, he was again reinstated as President of the European mission. This was the last foreign mission of Apostle Richards and his active work in the field had a fitting close. Eight times he had crossed the mighty deep and four eventful periods he had spent in the ministry.

PROBATE JUDGE OF WEBER.

On February 19, 1869, he was elected probate judge of Weber County,

and from that event Ogden and Weber County may date no small share of the worthy progress which has made them respectively, in importance, the second city and county of Utah.

AS A NEWSPAPER EDITOR.

In May, 1869, Franklin D. Richards established his residence in Ogden. In all the intervening years he has been a presiding ecclesiastical authority of the Weber Stake of Zion. Many of his assistant laborers possessed a measure of his own paramount quality of generous loyalty to the cause, and those men came readily to his support in the revival work of the home ministry. When he reached Ogden to attend his first term of court the town had no newspaper; before a year had passed he established and for a time edited the *Ogden Junction*, over which he exercised a guardian care and which subsequently existed under the name of the *Ogden Daily Herald*.

He was probate and county judge of Weber County continuously from March 1, 1869, until September 25, 1883. During this period of more than fourteen years, hundreds of suits, some for divorce, and cases of estates or settlement were brought before him. In not a single instance was his decision in these matters reversed by a higher tribunal. He adjudicated all the land titles in the important city of Ogden and the towns of Huntsville, North Ogden and Plain City.

AN OFFICIAL CONTEST.

Towards the close of his official career Judge Richards became a party to one of the most important law suits of the Territory. In the summer of 1882 Congress passed what is known as the "Hoar Amendment," which authorized the Governor of the Territory to fill the vacancies caused by the failure to elect officers at the August election, 1882. Under claim of authority from this act Governor Murray appointed some scores of persons to fill the offices throughout the Territory and among them James N. Kimball was appointed to be probate judge of Weber County. After demanding the office from Franklin D. Richards, he commenced a mandamus suit to compel the relinquishment of the office and records to him. Mr. Richards denied that there was any vacancy in the office because of the failure to hold the election and insisted that he had the right under his commission to hold the office "until his successor was elected and qualified." The district court decided in favor of Mr. Kimball but an appeal was taken to the Supreme court of the Territory, where the decision of the lower court was affirmed. The case was then taken to the Supreme court of the United States, where it rested until the term expired for which Mr. Kimball was appointed and until Judge Richards' successor was elected and qualified. This was a test case and if it had not been contested with the determination and skill which characterized the defense the result would have been the displacement of all the officers of the Territory by the Governor's appointees, and the "Liberal Party" would have gained the political control of the Territory.

HISTORIAN AND GENEALOGIST.

As historian of the Church and President of the Utah Genealogical society President Richards also performed a great amount of work. On

the organization of the State Historical society a couple of years ago, he was chosen president and filled the place at the time of his demise.—*Deseret News.*

CARDINAL VAUGHAN ON THE ANGLICAN CRISIS.

PREACHING one Sunday morning recently at St. Anthony's Church, Forest Gate, London, Cardinal Vaughan said at the present day they saw a large, cultured, and sincere body of men, both clergy and laity, in the Anglican Church—a very important and growing party—looking for Catholic truth, and trying to popularize once more in England those Catholic doctrines and practices which were known in England for a period of a thousand years, but which were unhappily suppressed at the time of the so-called Reformation. These men said his Eminence, had received a call from God, and, guided by God's grace and light, they were endeavoring to bring back Catholic verities and practices. They declared that they could not accept the principle that the Church of God was subject to the control of the State in matters of doctrine or discipline, for the Church of God was not a slave of any temporal power. They went a step further, and said that, while they were willing to accept the judgment of bishops, yet they could not obey national bishops who were not in harmony with the faith and practice of the Catholic Church beyond the seas. All the world knew that this party in the Church of England was coming as fast as it could to the Catholic Church, and that it had already created a revolution within the pale of the Establishment. The archbishops sat smiling, and hoping that some compromise might be come to whereby they might be able to still comprehend within the elastic limits of their Church even those who professed doctrines and practices which were denounced to the echo by the majority of its members. He (the Cardinal) was not going to utter a word of controversy. He was too deeply interested in that religious movement to enter into it as a combatant, or to think that human power could mould or lead those honest men who were seeking for the truth. In the example of his Divine Master he saw traced out most clearly the line which he and they were to pursue in the present crisis, and he would say that he believed the whole of that singular phenomenon, the whole of that wonderful return to Catholic doctrine and practice, that they beheld in the obstinate English people, was the work not of missionaries, but was the work of prayer, the work of Divine grace obtained by means of prayer. In conclusion his Eminence spoke of the large numbers who had recently been received into the Catholic Church, and of the Holy Father's anxiety for the conversion of England, and urged on his hearers to pray without ceasing that England might once again return to the old Faith.

THE truth cannot be buried, beheaded or crucified. A lie on the throne is a lie still, and truth in a dungeon is truth still; and the lie on the throne is on the way to defeat, and the truth in the dungeon is on the way to victory. No accident of position can change the essential nature of things, or the eternal laws which determine their destinies.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 4, 1900.

NEW YEAR'S RESOLUTIONS.

THE year 1899 with all its vicissitudes and changes, its joys and sorrows, its successes and failures, its hopes and fears, and all the varying circumstances that will make up the pages of its history, is past, and many may look back with regret on the part they have played on the stage of the vanished year, while others may have recollections that bring satisfaction. Be that as it may, it is not profitable to lament over what cannot be changed nor to live in the future on the memories of the past.

Let all these have a place in the memory only as lessons of experience to guide in future actions.

The eye should be directed to the future with a determination to make the errors or successes of the past stepping stones to something better for the year of our Lord 1900. The past is gone never to return, the present is with us and is the only time for action, the future is coming this way and is resolving itself into the present as it comes, but no one knows how much of it will come to him in this life, so every person should so use the present that, no matter how much or how little of the future may be his, that future may bear glorious fruit from the seeds sown to-day, and if he does not live to reap the harvest in this life, others may, to his honor and glory.

It is quite proverbial that the beginning of the new year is a time for special effort in the line of reformation—a time for “turning over a new leaf.” This course is quite commendable, especially where there is will power sufficient to carry out the good resolutions formed, but many such resolutions are not backed by sufficient force of character to last during the year, and the “new leaf” soon becomes in as bad a condition as the old one. People of weak will power should make their resolutions much oftener than once a year, in fact, some are unable to carry out a good resolution for one short day. The proper time to cross the bridge is when you come to it. The time to begin reformation is when an error is first perceived, before it becomes a habit and gets its victim bound in cords of slavery; delay in this line has often led to ruin of both soul and body.

The spirit of repentance and reformation must be the constant companion of him who would overcome, and where this is the case there is no need of periodical spurts of “turning over a new leaf,” but with such a one there is a continuous growth “in grace and a knowledge of the truth.”

What the new year will bring about no man knows, and, in many cases,

this is well, for were it possible to read the future for just one year, the result would be much unnecessary suffering and discouragement. He who created all things knew what was best for His children in withholding a knowledge of the future, that we may learn to trust in Him and do our best according to the light He has given us.

A. W.

THE following certificate, under date of November 8, 1899, was lately received by President Jas. L. McMurrin in answer to a request that Governor Steunenberg would give his candid opinion, together with that of other state officers, all of whom are non-Mormons, of the citizens of his State belonging to the Church of Jesus Christ of Latter-day Saints:

"The religious denomination of which Mr. Jas. L. McMurrin is a member, numbers among its membership a large proportion of the citizens of this State, and for sobriety, morality, industry, and devotion to law and order, —in fact, for a complete exemplification of Christian virtues—they are to be especially commended.

"FRANK STEUNENBERG, Governor of Idaho.

"SAMUEL H. HAYS, Attorney General of Idaho.

"D. W. ROSS, State Engineer of Idaho.

"J. L. WEAVER, Adjutant General of Idaho."

CHANGE.—We are all more or less familiar with changes brought by death, yet some create more reflection than others, particularly such as that of our revered President F. D. Richards. It is close upon 50 years since we were investigating "Mormonism" in Liverpool, and while so doing had enumerated to us all the gifts and blessings; to this in our inexperience we responded that President Richards was a fit subject for the healing power, as no person could afford to give him a three months guarantee of life; strangely enough he lived and has but just "gathered up his feet" at the ripe age of nearly 79 years. Surely he was preserved by Divine power to do his work, and in years gone by, when we have narrated to him the first thought of our early association he never failed to recognize this overruling hand, nor we that mutual friendship which shall endure for ever and ever.

N.

T. G. WEBBER, Esq., the kindly superintendent of Z. C. M. I., Salt Lake City, favors "42" as usual with one of his timely illustrated wall calendars, which now occupies the place of the "Sego Lily" issue of last year. The present is a parting scene, a soldier off to the front, representing either the New or the old World, seeing both are engaged in war. With thanks we hope the next one will portray returning permanent peace.

WE tender our best wishes to very many thoughtful friends and correspondents who have favored "42" with seasonable cards. We reciprocate every sentiment received, and we hope both senders and recipients may be entitled to heaven's richest blessings during this—most likely—eventful year.

C. R. SAVAGE of the famous Art Bazaar, Salt Lake City, sent us a beautiful calendar, a work of Art indeed, more fit for a parlor than for this office in dingy Liverpool; we can only compliment the donor, and referring to the old adage say, that "a thing of beauty is a joy forever."

CLERKS of Conferences would confer a favor by sending in reports of their conferences for publication as soon as possible after the close.

ARRIVALS.—The following named missionaries from Zion arrived in Liverpool per American line s.s. *Belgenland*, December 29, 1899: For the British Mission—Geo. A. Dixon, Salt Lake City; Wm. Stoddard, John T. Thain, Jr., and Joseph H. Downs, Logan; D. H. Allred and Chas. Munns, Lehi. For the Scandinavian Mission—Lars Christofferson, Salina. For the Netherlands Mission—Geo. L. Weiler, Salt Lake City, and M. Baker, Ogden. For Turkey—Thos. P. Page, Riverton.

With the company were Kristian Jacobsen of Ephraim and Mrs. Robina Thomas of Spanish Fork, the former on a visit to Scandinavia and the latter to Scotland.

APPOINTMENTS.—The Elders for the British Mission that arrived December 29 were appointed to labor in the various conferences as follows:

Geo. A. Dixon, Irish; Jos. H. Downs, Manchester; D. H. Allred and Charles Munns, Norwich; J. T. Thain, Jr., and Wm. Stoddard, Welsh.

BIRMINGHAM CONFERENCE NOTICE.—The Birmingham Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints will be held at their Chapel in Hunter's Vale, off Farm Street, Hockley, January 14, 1900. Meetings will commence at 10:30 a.m., and 2:30 and 6:30 p.m. All will be welcome.

TESTIMONY OF ARCHÆOLOGY.

AN important discovery has been made in Egypt, in the district surrounding Heracleopolis, the treasure house of Egyptian archæologists. We find an account of it in the *Literary Digest*, copied from the *Munich Allgemeine Zeitung*.

The find consists of temple archives long hidden in the ruins of a sanctuary built by King Usertesen II. They include letters and official documents of various kinds. Among the information thus conveyed is this; that in the sixteenth day of the eighth calendar month of the seventh year of King Usertesen III, the early ascension of the dog star would take place. This astronomical statement is a clue to Egyptian chronology of those early ages. It forms a basis on which to calculate the beginning and end of the preceding era of Egyptian kings.

According to careful calculations it has been found that the common computations of archæologists relating to the historical period covered by a large part of the Pentateuch have been erroneous. Egyptologists have

maintained that the settling of Israel in Egypt and the exodus took place long before the time indicated in the sacred narrative, and this has formed one of the grounds of objection to its historical accuracy. The archæologists, to be sure, have not agreed among themselves as to the exact date, one placing the period referred to as late as 2130 B.C., and another as early as 3315, and others selecting various dates between these two, but they have been unanimous in characterizing the Mosaic chronology as erroneous. Now this latest find is said to prove conclusively that the Biblical and Egyptian chronologies are in perfect accord, with a difference of only fifty years. The new calculations fix the beginning of that period between the years of 1996 and 1993 B.C., and the Mosaic record is thereby vindicated.

The account in the *Allgemeine Zeitung* says that on these premises the entire early history of Israel, including the period of the Patriarchs, assumes a quite natural place among the ups and downs of that age. From this readjustment of the Egyptian chronology it appears that the mysterious Hyksos, or shepherd kings, came to Egypt shortly before the advent of the Israelites. The Phenician power was extending at this time in all directions, traces of their conquests having been found in Babylon, in Egypt, in northern Africa, and in Europe. The early history of the Hebrews falls naturally within this general upheaval, and there can no longer be any doubt that the Mosaic account has been placed in a clear, historical light. The importance of the discovery in this age of higher criticism can hardly be overestimated.

In the long contest on scientific ground about the authenticity of the sacred Scriptures, the defenders of that volume have always come out victorious. Apparently irreconcilable statements have, on investigation, been found to be in perfect harmony with facts. This is true of the Bible, and it is no less true of the Book of Mormon, as far as this scientific test has been applied to it. American archæology is young compared to that of the countries in which Biblical history was enacted. But as far as it has penetrated the mysteries of this continent, it has only confirmed that much misunderstood record. As high an authority on this subject as Plongeon has not hesitated to say, that as far as he knew, there was nothing in the Book of Mormon contradictory of any known fact relating to ancient America. This is strong proof of the authenticity of that sacred volume. It is a complete refutation of the long ago exploded surmise that it owes its origin to the sickly fancies of romancers. The Pentateuch might as well, notwithstanding the evidence of archæology, be ascribed to authors of fiction.—*Deseret News*.

WHAT IS TESTIMONY?

MANY a thousand times have members of the "Mormon" Church declared that they had "a testimony" as to the truth of the Gospel of Jesus Christ; they have declared that they know that God lives; that Jesus is the Christ; that Joseph Smith was a Prophet of God; and that Brigham Young, John Taylor, Wilford Woodruff and Lorenzo Snow, the positive

leaders of the Church in rotation, each occupied that same great position and that *they knew it*.

This profession has not been confined to prominent associates, to men holding influential positions in the organization, but it is almost general throughout the Church, humble men, unknown women, those of tender years, those in the flush of life, and those whose gray hairs and tottering step foretold an early exit from this vale of sin and tears.

Nor has nationality been any barrier to this testimony, any more than age or sex; tradition and training have disappeared before it, education and illiteracy have told the same story, preachers and laymen, men and women, young and old, learned and unlearned, from islands and continents, from tongues diverse and dialects innumerable, religionists and old-time sceptics have evinced a strange unity, a wonderful decision, a phenomenal unanimity, an assertion of knowledge, and a strength of testimony that is an enigma to the world, because it has been declared in the face of enemies, in the loss of friends, in the separation of families, in the renunciation of every social tie, in giving up fatherland, and accepting ostracism from all things that men usually hold most dear. Old associations have been dissolved, business interests sacrificed, good name and respected fellowship have become as flax in the fiercest flame; husbands, wives, children, comfort, competence, friendship, love, home, country, have loosed their spell before an assumed necromancy that none may understand or fathom, that none can explain, set aside or overthrow by virtue of any hypothesis familiar to the general routine of common life; men have become possessed as it were, men ordinarily without will power have become like lions for courage, like martyrs for devotion, like the everlasting hills for stability, and like the man of Nazareth for sacrifice; tender women have become heroines, their nerve and endurance have bordered on the sublime, the receding shores of home and native land have faded in the distance without a solitary tear, and the far reaching prairie has been trodden with weary and bleeding feet; the pains and perils of maternity have been met at sea and on the land, and scores have lain down by the wayside, hearing the music of heaven, seeing the angels waiting for their exit, and the palaces above glinting on the glazing eye as it sank to temporary death.

You ask the why and wherefore, the secret of this endurance, this sacrifice, this toying with disaster, persecution or death. Ah! they claimed to have "a testimony"—a testimony of what, how received, how increased, how established? changing the currents of life, making all else appear but loss, giving the transitory for the eternal and death for life. Will delusion, infatuation, or the magnetism of men explain a movement so diversified, so wide-spread, so effective, so real? No, we can only say, "the secret of the Lord is *with them that fear him*," and "that there are more things in heaven and earth than is dreamt of in your (superficial or vain) philosophy; incompetent it is to thus curb the feelings, to light the way of sacrifice, and give this assurance and testimony which few observe, few entertain and but few yet understand.

There can be no denial of this testimony, there are too many in it to

dispute it; it is too wide spread, it has accomplished too much and it is still too active for successful denial. It testifies of the truth, it is begotten of faith, it is born of obedience, it grows by experience; it is the love of truth, it is the divine element moving in human organization—the life of God in the soul; it is the Holy Spirit, the Holy Ghost, the power of God; it is the parent of inspiration, the basis of revelation, the key to all exaltation; it is indeed testimony, knowledge and assurance; it is light and life, it is communion with the Heavens and its power will lift mankind to endless bliss, to life eternal, in the likeness of man's elder brother Jesus Christ.

It will not—does not—make a man a machine, an automaton, an echo or a slave, it will call into play every faculty, it will glorify every endowment, it will elevate, ennoble and purify from all “the ills that flesh is heir to.” The more thoroughly men submit to its beneficent action, to its glad suggestions, to its controlling influence and spirit, the more God-like they will become, the more perfect they will be; for the Gospel is indeed “the power of God unto salvation to every one that believeth.”

Through its marvellous processes, the ignorant man becomes intelligent, the foolish man becomes wise, the sinner becomes a Saint, and the one afar off is brought near to God; the child grows to manhood, the slave by the Gospel is made free, and redemption by obedience to divine law and order is more assured than is the rising or setting of the sun.

Testimony in its early stages may have been feeble, it may have come from any one of numerous evidences which arrest attention, command thought and lead a man to prayer; some have been led to conversion because the preaching of the Elders was in harmony with the New Testament, some because they saw dimly the fulfillment of the prophecies of the Old; some have been attracted by the gathering of the dispensation in which we live, and some perchance by the prospect of temporal blessing and salvation; others have been led by witnessing the manifestation of healing, others by the gift of tongues, others by the ordinances—one or another; others have felt the need of the voice of authority, some because of plural marriage, and others because of the asserted continuance of the family relation. It would appear as if in the order of God, first testimony should be adapted to individuality, to some personal idiosyncrasy, to some calamitous experience—death or otherwise—others inherited a drift in the direction of the Gospel, some in prayer have wrestled for a knowledge of the Truth, so it has come to pass that “one of a city and two of a family have been brought to Zion,” the first testimony was weak, just a glimmer of light; often a believer has been so moved upon of the spirit as to be entirely for a time under its control; another has learnt his lesson in pain and silence, but when faithful, every man is “brought by a way which he hath not known, to a city which hath foundations, whose builder and maker is God.”

This testimony grows, it becomes stronger, as an illuminant, as a revealer, as a power; it is the vigor of life, the secret of strength, the wisdom of God; all men do not receive it in its fullness, a few are laggards, some grieve the spirit, others fall away entirely, for “the spirit will not